

to the closest criticism, or compared with any on the market. Remember two things: (1.) That the lessons for this quarter are difficult. There is perhaps no other book in the Bible, more difficult of correct interpretation than the book of Job, yet with this book we had to begin the lessons for the quarter. Do not expect these lessons as interesting as if taken from the Gospels or Acts of the Apostles. (2.) That they were prepared in the midst of hard work, attending to my regular pastoral work. For all this however no labor was spared on their preparation. We have done the very best we could under the circumstances.

7. At the present rate the Brethren Quarterly will be exhausted before the Youths'. In ordering will you please make order for Youth's Quarterly as large as possible. Older scholars can use it.

8. Circulars, containing full information for next quarter together with everything we have for sale, will be sent out about May 15, or perhaps a little earlier. Fraternally,

A. D. GNAGEY, President,  
Brethren Book and Tract Com.

### The Brethren's National Ministerial Association.

S. J. HARRISON, Instructor.

If churches in need of pastors will write us, enclosing a cents postage, we can send them the names of several of the best ministers in the church who desire to change pastorate when their present engagements expire. We have also the names of some most excellent and promising young men, without experience in the ministry, who now offer their services to the church.

Ministers who are open to engagement for Evangelistic work, will please write us giving full particulars as to time and places they could or would serve, and the remuneration they would require.

The studies in the Gospels are an abridgment of Dr. Harper's "Inductive Bible Studies," published in the *Old and New Testament Student*, by S. J. HARRISON, Pres., A. D. GNAGEY, Sec.

### READING AND STUDY FOR MARCH, 16th TO 23.

SCRIPTURE STUDIED, MK. 2-5:6.

#### I. THE MATERIAL ANALYZED.

Read carefully Mark 2: 1-22, and be able to make a definite statement upon each of the following points:

1. Return to Capernaum (v. 1); 2. a paralytic healed (vs. 1-12); 3. teaching by the sea (v. 13); 4. a new disciple (v. 14); 5. associates of Jesus (v. 15); 6. Jesus criticised; he replies (vs. 16, 17); 7. discussion about fasting (vs. 18-22).

Read carefully Mark 2: 23-3:6, and be able to make a definite statement concerning each of the following points:

1. Disciples pluck grain in the fields on the Sabbath (v. 23); 2. Pharisees question (v. 24); 3. Jesus replies (vs. 25-28); 4. Jesus in the synagogue (ch. 3:1); 5. Pharisees watch him (v. 2); 6. a withered hand healed (vs. 3-5); 7. plots against Jesus (v. 6).

#### II. THE MATERIAL COMPARED.

1. With vs. 1-22 cf. Mt. 9: 2-17; Lk. 5: 17-39.

2. Note in Matthew. 1) the brevity of the narrative of the miracle; 2) the multitude's idea about Jesus, v. 8, "men"; 3) the name Matthew, 9: 9; 4) a characteristic addition, 9: 13.

3. Note in Luke. 1) the audience, 5: 17; 2) the condition of Jesus, 5: 17; 3) details about Levi, 5: 27-29.

4. Note in both. 1) more definite statements about the opposition to Jesus, Mt. 9: 4; Lk. 5: 30; 2) the fear of the people, Mt. 9: 8; Lk. 5: 26.

5. With 2: 23-3:6, cf. Mt. 12: 1-14; Lk. 6: 1-11.

6. Observe additional points: 1) explanatory, Mt. 12: 1, 9, 10, 13; Lk. 6: 1, 6-8, 11; 2) characteristic, Mt. 12: 5-7; 3) another argument, Mt. 12: 11, 12.

7. Review the order of events in Mk. 2: 1-3:6, and note how Matthew follows a different order. Cf. Mt. 9: 18-11: 30.

#### GENERAL TOPICS.

1. *The Miracle*. Vs. 3-12. (a) From the material at hand seek to picture the whole scene as vividly as possible; (b) note in relation to the person healed, his disease and apparent physical condition; (c) study the word of

forgiveness (v. 5), and consider the possible inference from it as to (1) the man's mental and moral state, (2) the insight of Jesus, (3) the prominence of the spiritual element in his work; (d) observe the internal evidence for the miracle, (1) the opposition of the scribes silenced, (2) the feelings of the people (v. 12), (3) other possible arguments.

2. *First Principles*. Vs. 17, 19-22. (a) Note carefully the characteristics of these answers of Jesus as (1) indirect, (2) pictorial (cf. Lk. 5: 36, "parable"). (3) comprehensive; (b) study each one as exhibiting some phrase of Jewish life, e. g. (1) medicine, (2) marriage (explain these words as connected with a marriage, sons-of-the-bride-chamber, "bridegroom," "cannot fast," "shall-be-taken-away"); (3) clothing (explain "undressed," "fill it up," "worse rent"); (4) making and keeping of wine; (c) decide whether these phrases have each a special meaning in the teaching which Jesus here conveys, and if so, note especially "sick" (v. 17), "bridegroom" (v. 19, cf. John 3: 29), "shall-be-taken-away" (v. 20), "old garment" (v. 21), "new wine," "fresh-wine-skins" (v. 22). (d) Study the whole (1) as answers to the criticisms of vs. 16, 18; (2) as revealing the principles of Jesus concerning the persons he seeks, and his methods of dealing with them; (3) as disclosing the spirit of the new company; (4) as opposed to the prevailing religious ideas of the time.

3. *The Sabbath*. (a) Read Ex. 20: 8-11; 31: 12-17; 35: 3; Num. 15: 32-36; Deut. 5: 15, and consider the law of the Sabbath and the ground given there for its observance; (b) gather, from whatever sources accessible, facts as to the existence of a Sabbath among other ancient peoples; (c) learn something of the method in which this law was interpreted and applied to social life by the Jewish teachers in the time of Jesus; (d) mark the relation of Jesus to this law. (1) superior to it, 2: 28, (2) restoring its real purpose and giving its true interpretation, 2: 27; 3: 4 (cf. Lk. 14: 2-6; 13: 10-17), (3) making it, in certain respects, of none effect for himself and his disciples.

4. *The Miracle*. Mk. 3: 1-6 (and parallels). (a) Bring the scene in its details clearly and vividly before the mind; (b) the special characteristics of this miracle, (1) on the Sabbath, (2) without touch or direct command; (c) evidence for its reality in (1) the incurable nature of the ailment, (2) the attitude of the Pharisees before and after the event; (d) its purpose as (1) a proof of power, (2) an illustration of his teaching about the Sabbath, (3) a manifestation of mercy.

5. *Hostility to Jesus*. (a) Compare this attitude and action of the scribes and Pharisees with their former relations to Jesus, cf. John 2: 18; 4: 1; Mk. 2: 6, 7, 16, 18; (b) causes for their present hostility (1) in the actions of Jesus (cf. John 5: 16), (2) in his teachings, (3) in his claims; (c) how far this opposition may be regarded as prompted by honest religious motives; (d) causes for the hostility of the Herodians; (e) significance of their union with the Pharisees against Jesus.

#### THE MATERIAL APPLIED.

FASTING. 1. The spirit and purpose of fasting as a religious exercise. 2. Its relation to the Christian life: 1) regarded as foreign to the spirit of Jesus, 2) allowable and desirable in certain circumstances, 3) the great condition which regulates its use (vs. 19, 20)—relation to Jesus Christ, 4) limitation of its practice, e. g. by health, duty, personal feelings, etc., 5) dangers both physical and spiritual in its exercise, 6) its relation to the religious needs of the present day.

SABBATH OBSERVANCE. 1. Having ascertained the relation of Jesus to the Sabbath law, seek to determine 1) how far those Christians are right who keep the Sabbath in obedience to the literal requirements of the law; 2) how far they are right who regard the Jewish law of the Sabbath as having ceased to be binding on Christians. 2. The need of a Sabbath rest both for

man and beast. 3. The Christian idea of a Sabbath and the spirit of its observance. 4. Practical applications of these ideas to 1) different classes of people, e. g. working men, children, etc.; 2) different kinds of occupations suitable for the Sabbath.

\* By the "material" is meant the passage in the Book of Mark which forms the basis of the present "study." In the five processes of analysis, comparison, explanation, organization and application, the "material" ought to be thoroughly mastered.

† Here the passage in Mark is to be studied in the light of other parts of the Scriptures which contain matter that is parallel or is likely to throw light upon it. Let all points in which these other passages differ from the "material" in Mark or make additions to it or otherwise help in its study, be carefully noted.

‡ Subjects are presented in the study of the "material" in Mark which take a wider range and often require study which extends beyond the passage itself. Such "general topics" receive attention here.

§ The purpose and meaning of the "material" is to be brought into relation with the personal and social life of the present. What is the teaching of the passage for today? Thus the student should aim to apply not a word here and there, or a verse here and there but the great facts, the prominent ideas of the passage as a whole. Only the briefest hints of application can be suggested to be worked out in detail according to the time and inclination of the student.

### Monthly Postal Reports.

A postal report of the month's doings of each class or congregation is solicited. From Ohio and Indiana, for the second issue of each month; From Illinois, Kansas and California districts, for the third issue of each month; From Maryland, Virginia and Pennsylvania for the fourth issue of each month.

Express thoughts for this department just as you would if they were to be telegraphed. (If you have only little to say, express that little in the fewest possible words.)

ROSSVILLE, IND.—Brother Editor, we omitted the date in our report for fear it would be too long. According to present arrangements our next protracted meeting will be at Mills. We will press the more and more, for surely the Lord will guide his people. Aid Society here in my home is doing good work. Your servant in the Lord.—J. H. P. March 10, 1893.

PHILADELPHIA, PENNSYLVANIA.—In No. 9, Brother Balsbaugh's article, "To the use of Edifying," has done me more good than any article in this year's EVANGELIST. I wish every brother and sister would carefully read it, look up the references, (as that is the part that proved a blessing to me) and then pray over it, and endeavor to follow it out. I believe it would revolutionize many of our churches. "Gods Wonder" in the same number, by Eshelman, also proved a blessing to me. "Anderson's Church Polity" is very interesting and beneficial to me. The truthful report of college committee throws a dark blanket over our church. Because of the implicit confidence I had in the church doing what she promised, and I giving up the financial agency, since she has failed it places me and a number of others in a very embarrassing condition. The church failing to make her word good makes it impossible for me to make mine good, and I fear the result will be trouble for me and the church and others.—I. D. Boeman, March 11, 1893.

### REVIVAL MEETINGS

PITTSBURG, PA.—Had several additions by baptism recently. Moving along nicely. Will dedicate a new church in Elder Jno. B. Wampler's district on Sunday next, 12th inst.—W. L. Spanogle.

MILFORD, IND.—Brother Rensch administers the ordinance of baptism to Elder D. V. Yoder, a distant relative of E. L. Yoder, also two others, today. Brother Yoder was formerly a member of the Baptist church.—S. B. Grisso, Mar. 6.

CLIFTON MILLS, W. VA.—On last Tuesday evening I closed a series of meetings at my home church. As a present result, four were added to the church, all by baptism. Among the number is Rev. David Lee, from the Campbellite church. We expect to ordain him in the near future.—S. W. Will, Feb. 27.

TROY, O.—It was my pleasure to help the Troy, O. congregation for a few days, and while with them eleven stepped over the line into the church. Other engagements called me away. The meeting was left in

care of Brethren Mikesell and Summers, and we will doubtless hear of a good ingathering to the fold.—E. B. Shaver, March 3.

WEST ALEXANDRIA, O.—I desire to correct a mistake made by the editor or myself. When I wrote about the six accessions to the church at my home, I should have said they came from the Reformed Lutheran church, instead of Reformed Brethren.

We are in a boom here. Sinners old and young are coming forward every night and we have a deep interest at present.—J. M. Rittgers, March 7.

TROY, O.—Twenty-eight have come out for Christ. Interest good. Can not accommodate all. Many go away for want of room to seat them. Brother Wm. W. Summers is holding forth the word of life. The writer preached the first week; the second week, Brother E. B. Shaver; the third week, Brother Summers.

Brother Summers is at Bloomers for two nights, then he will be with us again. Brethren, pray for us, that scores more may come to Christ.—Simon Mikesell, March 8.

DOWAGIAC, MICH.—We baptized at New Troy, Friday. Brother Walter Clark was there. I came home with him to preach here Sunday and Sunday night. Two came out on the Lord's side Sunday night, and the Spirit of God is calling many more. Will stay over a few nights and feel that before this is in print many will have found the way, in this place, for Jesus. Brother Clark is a good housekeeper, and is a stronghold for Christian work.—E. E. Haskins, Mar. 7.

LANARK, ILL.—The work of the Lord is still moving onward and not receding. We began a revival series on Monday evening, Feb. 20, and continued until March 6th. The immediate visible results were four conversions. Only two were baptized thus far. One who made the good beginning was ill when the others were immersed and she will follow soon; the other was a young man of Catholic belief and requested a little more time to investigate, which, of course we cheerfully granted. Searching the truth never injures the glory, and beauty, and power of the Gospel.

Brother J. O. Talley, of Milledgeville, preached seven most excellent sermons during these services, which added much to the congregation and to the interest of the meetings. We feel that our work was not in vain and that the greater part of the harvest remains to be gathered.—Z. T. Livingston, March 10.

### MISSION WORK.

#### Pennsylvania State Evangelist's Report for February, 1893.

Preached twenty sermons. Delivered six Biblical, and Typical lectures. One applicant. Total expenses \$7. 25. Total amount received by collection, etc. \$9. 12.

J. B. Wampler.

Blanco, Pa.

BEAVER CITY, NEB.—On the evening of Feb. 24th, a number of the members and friends of the Brethren church met at our home to give us a little surprise, which proved to be a very pleasant affair. Our table was well loaded with pounds and other presents besides. A lot of potatoes we highly appreciated. Next in order was our prayer meeting, which was very interesting and proved to be a spiritual feast to all who participated. It is needless to say we thanked the happy assembly for their kindly remembrance of our needs and said come back again.—C. and S. M. Forney.

CHELSEA, WASHINGTON.—DEAR EVANGELIST: As we have no Brethren church in this country, I am almost like a lost sheep out of the flock, but I am glad I have the privilege of going to other meetings, Sunday schools and Y. P. C. E. meetings. We would be very glad for a minister, should he be passing through here, to stop and preach for us. We would do the best we could for him. I would be very glad to hear Brother H. Wise preach again. I guess he remembers seeing me at Prosperity, W. Va., when he was out there holding meetings. Brethren, pray for me.—H. G. Bolyard, Feb. 20.

LOSTINE, OREGON.—In reading EVAN-

GELIST No. 7, I see your inquiry for No. 2. I will send you mine. I am very careful to preserve all my papers, and am glad I am able to accommodate you. Please allow me to make two suggestions regarding our cherished paper. One is this: I do not think that any good can possibly accrue from fault-finding. Especially does this apply to the German Baptist church. I often notice articles that I think would be better not to bring before a criticising public. Would it not be better to heap coals of fire on their heads by praying for them?

My second suggestion is this: by all means have one, two, or three good sermons in every paper. We have able ministers in the church, but few, comparatively speaking, get to hear them. Why not have their sermons printed? It might be the means of doing a great amount of good, and cause a wider circulation to the paper. I am greatly pleased with Sister Grossnickle's series of sermons, and believe dear sister, that you will accomplish great good. Be strong in the Lord and he will abundantly bless you. I wish to thank Brother S. Kiehl for his good sympathetic letter to me. I assure you I greatly appreciate such tokens of kindness from a loving brother in Christ. I think a good Christian, especially a Gospel minister, will surely receive a bright crown of reward. May I also prove faithful to the end, is my prayer.—Fannie Foley, Mar. 2.

STAUFFER, PA.—I love to read the paper and hear of the good work that is done in the Brethren church. I joined the Brethren church about three years ago. Brother William Harman held the first revival meeting at our school house, where I was called forward; also my sister and sister-in-law were called by God.

Brother Harman also baptized us. Brother James Pampin held the next revival meeting at our school house, where my husband and his brother were called forward and joined the church. What a blessing it is for near ones to come to Christ.—Della Zufalt, Feb. 26.

[This letter breathes a spirit of sincerity and whole-heartedness, that, in these days, when nearly everything goes in a mask of formality, that is highly refreshing. The good sister tells what the Lord has done in her family. With her, religion is a reality, not a mere theory. She speaks of it as we would of any other blessing. Let us hear from many more wives who rejoice over the conversion of their husbands, parents who rejoice over the conversion of their children, children who rejoice over the conversion of father or mother or both.]

We would like to publish the names of all who are received into the fold. Reports would be more satisfactory to many if we knew who the "added" are. Ed]

ADRIAN, MO.—DEAR EVANGELIST: As the churches are expected to report, at least substantially, their work and progress, I again ask for a nook in the correspondence department.

I much regret that there is nothing encouraging to note from the church at Centerville, Mo. Several years ago, Brother Bauman did the ministerial work here with apparent hope of success. But through an unfortunate turn of affairs, for which, of course and alas! no one wants to be responsible, the work has been abandoned. Brother E. L. Yoder may remember his reply to Brother Aaron Showalter on the night of a communion service held in this church several years ago.

(Continued on page 8.)

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